

are awakened by it are a type

which we would guard in reference to it, the allowing thought in inexplicable parts and actions in the soul; the things in his character too broad and extended by sight or understanding, a higher faculty, than any explanation can suffice to give, goodness—as if freedom must be better than all that proper endurance of pain; be benevolent in that part which happens to favour our time—benevolent, I mean. He is to those who may be in some event. Whereas, the tenderness that awakes joy in the whole of the substance, and the further course which moved God to do business, therefore might be leaving the Providence from its easiest course, is therefore, the Provocations alike have in enough to claim our confidence to authorize the profoundest of all those events which great Provocations, if we find quite a happy issue, as Divine goodness, awakened as gratitude.

R. F. E.

FOR THE PURITAN READER,

and the Sabbath.
burgh Railroad Corporation Road, North-Fairfield Sabbath. But owing to the men who carry on the our claims on the Road to as well as other days, a time, about a year and accommodation. The subject and Meeting in this city, on Monday, stated to the Stockholders strictly to years ago, that he would be run on the Road, been notified that their over this Road for time

termination of the Direct- to the Stockholders almost unanimous by this Road; es- subject is before Court; and he had almost have recently announced a small number of persons—organizers—from the con- church; and this is done inance of a large majority of men of Newen, whence a process.

The Fitchburg Road now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Sabbath. But owing to

the men who carry on the

our claims on the Road to

as well as other days, a

time, about a year and

accommodation. The sub-

ject and Meeting in this

on Monday, stated to the

Stockholders strictly to

years ago, that he would

be run on the Road,

been notified that their

over this Road for time

now railroad that comes into road. How far is there- that it is a Sabbath- and will honour them that

the stockholders are very cause of their Directors

and the Sabbath.

burgh Railroad Corpora- tory, and the Sabbath.

Poetry.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of sight;
There is no evil that can abide,
Where sink the beaten light.

There is no death; there dies,
When honest strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on angelic song;
That ear is filled with angels' songs;
That arm is raised to the bright high;
That heart is beyond the sky.

But there's a power which man can wield,
When mortal sin is cast;
The eye, that arm, that love to reach,
That listening ear to gain.

That power is PRAYER, which reaches high,
And feeds on bliss beyond the sky!

Lines of English Poetry.

THE NEW JERUSALEM.

About the holy city only a few
Are scattered here and there, like a few of glories;
On which weak hands have laid their stone;
On living domes the lightning was.
Thus all things else, besides itself, did pass;
Her streets, instead of stones, the stars did pave,
And little else but dust it seemed to have.
On which soft streaming masses like pure snow did wave.

G. Fischer.

The Puritan Recorder.

Written for the Puritan Recorder.
COMMON SCHOOLS — NO. 4

ATTENTION TO THE MORAL NATURE—ESSENTIAL—PROPER
READING BOOKS.

Though the design of common schools is simple, the means of success are complex. If the early visions of juvenile innocence and virtue could be realized, success would be easy—Were childhood and youth not vanity—folly—foolishness was not “bound in the heart” of children—and if they did not “go astray as soon as born, speaking lies”—but on the contrary, if the juvenile heart were a fountain of benevolence, innocence and love, their minds could easily be stored with useful learning. Observation and experience, however, always confirm the wisdom of Solomon in respect to the character of children and youth, and the means necessary to success in training them. No pupil is exempt from evil propensities and bad habits. Children are easily led on mischief—hardly confirmed in vicious and literary habits, intellectual power and attainment, (the proper object of common schools,) cannot be secured while the moral nature is neglected and corrupt. If the juvenile conscience be not properly aroused and exercised, the base passions and propensities of human nature are sure to obtain a dangerous ascendancy. If the heart be not refined, and the affections humanized in the school room, rudeness, turbulence and disorder are likely to take the lead. If the Juvenile sympathies be not properly excited at school, the inductive propensities are likely to obtain a dangerous power and ascendancy. Conscience is the master moral power, and when properly awakened, is always able to restrain evil passions and mischievous propensities—The teacher, therefore, will have occasion to obtain much aid from this primary moral power, in order to maintain the needful discipline.

Without this, schools are always a failure. He must summon to his aid the affections and passions. Where these are secured on the side of order and improvement, the victory is virtually gained. Much aid may also be derived from the proper exercise of the animal sympathies of our nature, which cannot be neglected with wisdom. The mere reason of children cannot be made to hold them to intellectual improvements, without the stronger power of conscience, and the cords of love. The history of juvenile education is a comment upon this remark. Hence, the reading lessons should be selected with a view to educate the moral nature, in order to succeed in intellectual culture. They should be wisely adapted to excite all those moral powers, necessary to overcome levity, and effectually restrain the base propensities and passions of our nature. The sense of right; of moral dignity and propriety; of fear and shame; of natural sympathy and kindness; the esteem of moral beauty and excellence, and disgust with moral deformity, should all be brought into vigorous action, sufficiently to secure the needful discipline. Besides, the motives or incentives to literary attainments, lie chiefly in the moral nature. If this is neglected, the main stimulant to science must fail. The cordial happiness of gaining and properly using knowledge, may be greater than the mere intellectual delight. Neglecting to exercise and educate the moral nature, is to fail of securing intellectual power and attainment.

The reading lessons, therefore, should be such as to give the necessary exercise and development to the moral nature of children and youth. The beings, objects and scenes of heaven, are requisite to impress, restrain and moralize the earth. God is the fountain of all sublimity, and the just deserts of his character, perfections, and designs, as revealed to us, is the most soul-stirring chapter of the best reading lessons for children. “The fear of the Lord is the beginning of knowledge,” and his revealed truths are peculiarly adapted to awaken our fears. The divine laws and precepts—the substance of all moral law, and the basis of all moral rectitude; and impress themselves to every man’s conscience in the sight of God. The inspired descriptions of human nature, and the human heart, contain the most accurate, comprehensive and instructive history of man. The inspired descriptions of the benevolence and compassion of God, and the love of Christ, touch the deepest sympathies of the human soul. The revelations of the Bible upon righteousness, temperance, and judgment to come, which made the abandoned Felix tremble, are preeminently suited to impress the juvenile conscience, to arouse the friendly passions, and thus hold children to the paths of rectitude and order. To exclude the Bibles from school, in order to promote intellectual power and attainment, is like excluding the rays of the sun, in order to increase natural light. The moral nature of man demands its most distinctive, impressive, soul-stirring truths, in order to secure its proper exercise and development. Here the depravity of man has greatly retarded the cause of education, and held the mass of our race in barbarism, or semi-barbarism.

Reading lessons, embracing the true character and government of God; the precepts and penalties of his laws; the spirit and example of Christ; the character, power, and destiny of man; the grace and glory of the Gospel; the way and terms of salvation; the nature, and consequences of earthly probation; the nature, tendency, and eternity, might easily be selected in excellent language from the sacred scriptures. These, together with the true sanctions of the law and Gospel of God, and the precepts

of essential morality, are weighty, solemn, practical and useful truths, in which all men are alike, and the most deeply interested. To exclude such truths as these, by the lightness and trash which infidels and semi-infidels would fain crowd into the reading lessons of the schools, is the perfection of folly. While teaching the art of reading, the school books may thus indirectly, yet powerfully aid the cause of true religion and sound morals. They may properly exercise and develop the whole moral nature of the pupils, and in this way, gain another indispensable end, in securing proper discipline.

Miscellaneous Readings.

Written for the Puritan Recorder.

DEAD BODIES PREACH.

The bones of departed friends, sleeping in the dust, may well preach to the living. Enter the graveyards, walk among the tombs, compare with the ashes of the dead, ye who are worldly, volatile and gay. Ye may there hear voices of warning.

Homes, houses, houses are not here intended, but those of a house. A young man of a philosophical and skeptical turn of mind, wandered away on a Sabbath morning in summer. He walked down the bank of a small river, and then into a grove of trees and when in the vicinity of a house, he came to a collection of bones. He took up some bones in his hand. He gazed at them with each bone to respect length, size, and structure. This joint, that socket, and that head of a bone attracted his deep and admiring attention. What wisdom, what evident design, what adaptation of one to another, what benevolence we in respect to motion and strength! Surely, there is wisdom, “I see that thou art wise.” “He that hateth me, ‘tis that he hateth my love.” “I love my friends. Smile on them in trouble, and befriend them. Sympathize with them in trouble. Strive everywhere to diffuse around you sunshine and rest.”

If you do this, you will be sure to be loved. And these are the children of Abram, the son of promise, the sons of Jacob, the stock from which they sprung, and with whose history, as delineated on the sacred page, I trust you are familiar? How would these odd countenances compare with the faces of that noble hand who drove the polluted Canaanites from the promised land? My feeble heart longs to find rest in tearful tears, at contrast these unmeaning forms, this utter want of devotion, with their ancient Temple worship.

“Other bones have been found, in

the same place, and these are the remains of

the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”

“The bones of the patriarchs, Isaac, Abraham, and Joseph, are the remains of the patriarchs, Isaac, Abraham, and Joseph.”